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Christianity can never become the world-religion which it is so well fitted to be, until particularistic dogma and sectarian intolerance have disappeared. This is Professor Beth's position, a position which is certainly entitled to a respectful hearing, and which is set forth with characteristic German thoroughness in a close-reasoned volume of several hundred pages, a volume which becomes incidentally a fairly comprehensive history of Christian thought, quite as much an informative work as a statement of religious opinion.

ROY TEMPLE HOUSE.

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THE OUTLOOK FOR RELIGION. By George Richmond Grose, President De Pauw University. New York: Eaton & Mains.

This little book of 137 pages discusses in clear, captivating, forcible style vital issues of the day; The Present Standing of Faith; The Present-day Use of the Bible; Teaching Religion; The Authority of Christ; The Mission of the Prophet of God; The Preaching for the Times; The Supreme Issue; The Apostolic Task and its Reaction. The author shows that religion is a factor which science has to reckon with; that in spite of investigation and discovery and mental bewilderment, faith is not imperiled. A careful reading of this book, so fresh, so cogent in argument, and so optimistic in tone, is recommended to every minister and to every layman.

R. H. H.

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SCHLEIERMACHER: A CRITICAL AND HISTORICAL STUDY. By W. B. Selbie. New York: E. P. Dutton & Company. \$2.25.

Although the importance of Schleiermacher has been fully recognized by students of religious thought in America and in England, his work is only accessible in casual selections or condensations. There was a place for a systematic treatment, and in Dr. Selbie's appreciation an admirable and closely written account of Schleiermacher's system and influence is presented in such a way that the general reader, who would be repelled by purely theological and philosophical technicality, can understand why Schleiermacher is associated with modern movements in theological speculation. The great teacher's character was inspiring, yet among his disciples there was no feeling of

obligation to follow implicitly his point of view. As Dr. Selbie says, his influence was in some cases most potent with the men who differed most widely from his conclusions. The fact that Schleiermacher opposed an intellectualized religion establishes a sympathetic connection between his thought and the tendencies of theology to-day. In Dr. Selbie's opinion the subjective tendencies of Schleiermacher have been exaggerated, and though he criticized the narrow and intolerant orthodoxy which infected the atmosphere about him, he fully recognized the need of a corporate consciousness in Christian living and thinking. W. L. B.

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THE THEOLOGY OF THE CHURCH OF ENGLAND. By F. W. Worsley. New York: E. P. Dutton & Company. \$2.25.

In this book the sources on which to build an authoritative Anglican theological system—namely the Book of Common Prayer and the Articles—are used intelligently and without partisanship. In regard to the Book of Common Prayer the author agrees that a certain amount of latitude was contemplated by the framers of the book, but he thinks that the limits of this latitude should be a little more clearly and impartially defined. And as to the Articles, the principle is accepted that subscription to them must be regarded as made subject to such qualifications as are necessitated by the new light thrown upon certain documents in recent times. The position of the Church of England on the ministry, Mr. Worsley thinks, involves no criticism on other religious bodies. This is probably a true interpretation of his text, but it certainly does not encourage real activity in the matter of forwarding the reunion of Christians under the leadership of Anglicans. Altogether, historically the work is accurate wherever we have tested it, and there is a laudable absence of bias. Various interesting quotations are made from modern writers, illustrating the text, including Dean Inge, Bishop Gore, Dr. DuBose, Professor Illingworth, Dr. Dearmer; even Bernard Weiss is called upon to give his testimony to the historicity of the Ascension. The only criticism that can be made is that the work as a whole looks to the present as it is with its divisions and sectarian differences, and hardly supplies the vision that the Christian world as a whole is demanding. W. L. B.